2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chane SF8

Fire.—For several generations the *Chiriguano* and *Chané* have used steel and flint for making fire. The fire drill is, however, remembered in their mythology.

Weapons.—The *Chiriguano* bow has an average length of 4 feet (1.2 m.); the stave is flat on the belly and convex on the back. Both ends are sharpened to prevent the string of twisted hide from slipping.

Arrows are tipped with carefully barbed rods, with two rods barbed along the outer edges, (fig. 59, *b*) with flat lanceolate heads, or with a conical knob (bird arrow). The arrows armed with two diverging rods are used to shoot large birds, such as the yacu (*Penelope* sp.). Fishing arrows of the *Chané* bristle with cactus thorns. Today arrows ending in a sharp wooden rod are rare, as the modern arrows are usually tipped with heavy wires. The shafts are made of cultivated reeds (*Arundo donax*). Formerly, the *Chané* used the uva grass (*Gynerium sagittatum*). Feathering, which is of the cemented type, is sometimes omitted.

The clubs of the *Chiriguano* in the 17th century were short and ended in a flat, oval head, a shape somewhat related to the ancient *Tupinamba* club. These clubs have disappeared (only a single specimen could be obtained in 1929 by Métraux) and have been replaced by simple cudgels that serve only to knock down wild pigs.

Chiriguano in direct contact with the *Quechua* have woolen slings; those living farther to the east have slings made of caraguatá fibers, which they use mainly to chase birds from the fields. The pellet bow is common among the *Chiriguano* and *Chané*, but is merely a toy for boys.

SOCIAL AND POLITICAL ORGANIZATION

Originally, the *Chiriguano* community consisted of a few extended families or lineages, strictly patrilineal. Modern villages are composed of many small biological families bound by relationship ties or by their allegiance to a common chief.

Chiriguano chiefs (mburubicha) of old were men distinguished by their courage, their eloquence, and often by their magic power. They enjoyed considerable prestige and held no little authority. Some of them (tubicha rubicha) extended their influence over a wide area and were recognized as a supreme chief by the local chieftains. The main function of a chief was to settle quarrels within the village, to punish thieves, to see that people worked in the fields at the proper time, to arrange feasts, and to lead his men in war. Chiefs also had right of eminent domain over the land. Sometimes a chief was assisted by an informal council consisting of shamans and of the oldest and bravest men of the community. As a rule, a chief, even if he was powerful, led the same type of life as any of his subjects; in recent time some chiefs had servants. Some aristocratic pride was evidenced by the members of their family.